MUSINGS.

BY AMELIA, OF LOUISVILLE, KENTUCKY. I wandered out one summer night, 'twas when my years were few.
The breeze was enging in the light, and I was singing too.
The moonbeams by upon the hill, the shadows in the vale,
And here and there a leaping rill was laughing on the gale.
One flows of the control of the control of the gale. One fleecy cloud upon the sir was all flat met my sysk floated like an angel there between me and the skies. I sleeped my hands and warbled wild as here and there I flew.

For I was but a careless child, and did as children do. For I was but a cursiess child, and did as children do.

The waves came directing o'er the sea in hright and glittering bands;
Like Intide children wild with relec they linked their dimpled hands.
Like Intide children wild with relec they linked their dimpled hands.
They linked their hands—but rest caught their sprinkled drops of dew,
They kiessed tay feet, and quick as thought away the ripples flew.
The twilight hours like birds flew by, as lightly and as free;
The thousand stars were in the sky, ten thousand is the sea;
Ten thousand stars were in the sky, ten thousand in the sea;
They wave with dimpled cheek, that leaped upon the nir.
Had caught a star in its embrace and held it trembling there.
Had caught a star in its embrace and held it trembling there.
And as a bark at anchor rides, ske rode upon the wave.
And as a bark at anchor rides, ske rode upon the wave.
The sea was like the heaven abeve, as perfect and as whole.
Save that it seemed to thrill with love, as thrills the immortal soul.
The leaves, by spirit-voices stirr'd, made murmurs on the air. The leaves, by spirit-voices stirr'd, made nurmurs on the air.—
Low marmurs, that my spirit heard, and answer'd with a prayer:
For twes upon the cewy sod, beside the mounting seas.
I leaved at first to worship God, and sing such strains as these. I learned at first to worship you.

The flowers, all folded to their dreams, were bowed in slumber free.

By breezy hills and murmuring streams, where'er they chancad to be.

So guilty tears had they to weep, no aims to be forgity m.

They closed their eyes and went to sleep, right in the face of heaven. No costly raiment round them shone, no jewels from the seas, Yet Solomon upon his throne was ne'er arrayed like these. And just as free from guilt and art, were lovely human flowers, Ere Sorrow set her bleeding heart on this fair world of ours. I heard the laughing wind behind, a slaying with my hair— The breezy fingers of the wind, how cool and moist they we I heard the night-bird warbling o'er its soft enchanting strain I never heard such sounds before, and never skall again. Then wherefore weave such strains as these and sing them day by day;
When every bird upon the breeze can sing a sweeter fay?
I'd give the world for their sweet art, the simple, the divine:
I'z give the world to melt one heart as they have melted mine.

(Southern Literary Messenger.)

From the New-Yorker. THE ORIENTAL PHILOSOPHY. FROM THE FRENCH OF VICTOR COUSIN.

and even the first Mimansa School, for these are nothing more tions of the character and scenery of our country or the inthan religious and theological monuments. We must also set cidents of her history in either prose or verse; it furnishes ply to aside Boodhism, for if it is Indian in its origin, it is Chinese in fore-shadowings of an intellectual and literary Nationality, its developments. Beside, the Boodhist books are not trans- no less necessary to our perfect independence than distinct lated. There remain to be analyzed-1. The Vedanta Phi forms of political and civil institutions. The character of losophy; 2. The Niaya Philosophy; 3. The Vaishesika Phi-the hero of this Romance is well and forcibly drawn as also losophy; and, 4. The two Sankhya Schools. And where, in that of his daughter Metoka. The measure of the verse these different systems, do we find the four fundamental ele- is easy and generally flowing, though inelegant and prosaic ments of the history of Philosophy?

I begin with Sensualism; and is this celebrated system found in India? It is. It is easily seen in the atomistic physics of the Vaishesika School; but I find it complete, with its foundations, processes and cenclusions, in the Sankhya of Kapila, and I shall trust to your intelligence while I briefly analyze this Sankhya Sensualism, and mix with the analysis some hasty reflections.

In India, all systems of Philosophy have one aim: namely, the sovereign good, either in this world or the other, or, if pessible, in both. Such is the aim of the Sankhya. And how is the sovereign good obtained, according to this system? Not by the practice of Religion, not by the calculations of ordinary Prudence, but by Science. And how do we arrive at Science? or, in other words, what are the means of knowledge? According to Kapila, there are two philosophical means of knowledge, to wit, Sensation, or the perception of sutward objects, and Induction or inference. Surely, we ought to know this system. Among us, it pretends to be very modern, and yet here it is in India! But as in India things are mixed, the School of Kapila admits a third means of knowledge, namely, Right Affirmation; that is, the testimony of men, tradition, and the Vedas. It is worthy of remark that the Vaishesika Philosophy rejects tradition, and that a branch of the Saskhya, the Tscharwakas, admits no source of knowledge beside Sensation. Though Kapila admits three, he makes but little use of the third; and he reaches conclusions so different from those of the Vedas, that he obviously did not hold their authority very sacred. But his School has escaped the lot of the Boodhists. According to Kapila, there are twenty-five principles of

things, which compose Universal Science. 1 shall not enumerate them all; but, to make the spirit of Kapila understood, I will cite some of them. The first principle is Moula Prakriti, or 'Matter, eternal, without form or parts-the material, universal cause, which produces and is not produced.' From this principle all the others are derived. The second principle is Intelligence, 'the first production of Nature, which itself produces other principles.' Therefore the first was not Intelligence :- Intelligence occupies the second rank; it comes from Matter, of which it is a fuxdamental attribute. Hence the Physics and Cosmology of Kapila. I shall neglect them, and pass on to the twentyfifth principle, the Soul. From the combination of seventeen anterior principles comes forth an atom, animated by an extreme tenuity and subtility, a sort of compromise, says Colebrook, between a material and an immaterial soul. This dint of the most untiring labor—an attention to manuring, soul is lodged in the brain, and extends under the skull like which approaches to the ludicrous in its details, and, above a spreading flame. Here, then, is a thought which has been beld up as a marvelous modern discourse and with its held up as a marvelous modern discovery; and with it is

The general aspect of a Flemish farm—the absence of found also the principle of Irritation and Excitation. Two branches of the Sankhya Philosophy, to wit, the Tcharwakas and the Lokayaticas, do not distinguish the soul from the and the Lokayaticas, do not distinguish the soul from the body. They think the organs of sensation, the vital functions, constitute the soul, and though intelligence and sensibility are not seen in the elements of the body, taken separately, yet they appear in them when so combined as to form an organized body. The faculty of thought is the modification of these associated elements, just as some substances, when mixed together, acquire a certain exciting and irritating blooming gardens. Here draining and irrigation are each mixed together, acquire a certain exciting and irritating quality, which they had not separately. So long as there is a body, there is thought, together with a susceptibility to best facilities for the transport of manure, has been one of the pleasure and pain, which disappear when the body is no most active promoters of farming improvement. Chaptal

I gladly acknowledge that the School of Kapila contains many excellent observations on method, on the sauses of our many excellent observations on method, on the sauses of our ness with an expression of surprise as well as regret, when errors, and that class of wise precepts which every where recommend the writings of the Sensualist School. Kapila has analyzed with skill and sagacity all the physical and moral obstacles which oppose the perfection of intelligence, and in less than the time predicted, the results anticipated He enumerates forty-eight physicai, and sixty-two moral obstacles. According to him, there are nine things which satisfy the ietelligence, and in which it can repose :- over and above these are eight things which elevate and perfect it. Kapila recommends us to be docile pupils of Nature, which, through sensation, furnishes the meterials of all our thoughts :- not passive pupils, who hold on to the first words of the teacher, but pupils who interrogate, and skilfully draw from the teacher's words the most luminous and extended expositions. It is by relying on Nature and experimental data. that Man, by the power of induction, may reach a legitimate knowledge. And here is placed a delightful comparison, in the true style of Oriental genius. Kapila compares Man and Nature, in their common effort, and mutual need of each other in reaching the truth, to a blind man and a cripple. He says the spectacle of Nature is always instructive, but we come at her secrets only when we penetrate into her depths, not by immediate observation but by skilful experiments. Nature obeys when we know how to command her. The naireté and freedom of Kapila's language reminds one of

Bacon.

Sensualism finds great difficulty with the idea of Cause. Kapila also has endeavored to destroy it, and, in the history of Philosophy, his argument is the antecedent of that of Enesidemus and Hume. He says there is no proper notion of cause, and that what we call cause, is only apparently so, relatively to the effect, and is itself an effect, relatively to the

apparent cause which preseded it, which, in turn, is an effect. and so an ad infinitem. From his reasoning, I select the three following arguments:

1. That which does not exist, cannot reach existence by any possible operation of cause. Here is the celebrated axiom. ex nihilo nihil fit. It is the principle of Greek Atheism. 2. The nature of cause and exect, well understood, is the

2. The nature of cases and closer, well enderated, is the same, and what appears to be a rease; to only an effect.

3. We should compare the most of the compare the compared of the compared No. II. who is its hero, and from whom it takes its maine. We heartily welcome every new attempt to celebrate any por-

PROEM.

THERE's a warrior race of a hardy form.
Who are fearless in peril, and reckless of storm;
Who are seen en the mountains when wintry winds blow.
And, in midsummer's blaze, in the valleys below;
Their home is the forest, the earth is their bed,
And the theme of their boast is the blood they have shed And the theme of their boast is the blood they have. With a spirit unbroken by famine or toil, They traverse the rivers and woods for their spoil; With a soul that no terrors of Nature appal. They dance on the verge of the cataract's fall; They chase the huge croeodile hotor to the fen, They rob the wild bear of the cubs in her dan. They weary the deer in her rapidest flight. And they sleep with the welf on the mountain's hight.

Yet the gentle affections have found an abode. In these wild and dark bosoms, wherever they dwell; And Nature hath all the soft passions bestowed.

On her favorite children of mountain and dell. Though they full on a foe with a tiger's fangs, And joy and exult in his keenest paugs. The least act of kindness they never forget, And the sin of ingratitude ne'er stained them yet. They weep o'er the graves of their valiant dead, And piously reverence the aged head; Of parent and child feel the tenderest ties, d the pure light of Love glances warm from their eyes

But the warrier race is fading away ; But the warrier race is fading away;
The day of their prowess and glory is past;
They are scathed like a grove where the lightnings play.
They are scattered like leaves by the tempost blast.
They must perish from earth with the deeds they have done;
Already the pall of Oblivion descends,
Ensbrouding the tribes from our view, one by one,
And Time o'er the straggling remnants bends,
And sweeps them away with a burried pace.
Still sounding the knell of the warrior race.

A vision is passing before me now— he deeds of their chieftains come full on my sight, The deeds of their chieftains come full on my sight. And maidens of mildness and beauty bow. As they faintly appear in the dim distant light. That vision is fading—now fainter it seems: Like a cloud on the wind, it recedes from the view—And is there no power to rekindle its beauts? No pencil to picture its form and its line? O spirit of Poesy, parent of song! Thou alone canst the light of that vision prolong: Then let it descend to a distant age. Embodied forth on thy deathless page.

POWBATAN, A Metrical Romance. In Seven Cantos. By Seba mith. New-York: Harper & Brothers, 22 Claff-street.

try between Gheat and Courtrai, is one unbrokex plain, which, though less rich and luxuriant than the allowial soils of Holland and of England exhibits, in all directions, the most astonishing evidence of that superiority in agricultural science for which the Flemish are renowned over Europe. The natural reluctance of their thin and sandy soil has been overcome by

same circle of rotation, and the total disappearance of weeds or plants other than those sought to be raised; all t show the practical and laborious experience, by which they have redweed their science to its present system, and the in-domitable industry by which, almost inch by inch, these vast seen in their highest perfection, owing to the frequent interection of canals; whilst the same circumstance, affording the relates, that having traversed one of the sandy plains of Flanders in company with Napoleon, the Emperor, on his return to Paris, adverted to the circumstance of its gloomy barrena canal across it would, in five years, convert the unproduc tive waste into luxurant farms. The experiment was tried. and proved triumphantly successful. The canal was opened were more than realized in its effects.

Belgium, by J. E. Tennent.

## 'THE FUTURE.

A. BRISBANE, EDITOR. THE Friends of Association and Social Progress are informed that arrangements have been made for publishing the paper learning the above title, and that it will be issued every Saturday morning, commencing early in the month of May, from the office No. 30 Annest.

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'The Fetter' will be devoted to the freest and fallest discussion of all Philosophical Truth, to the inculcation and diffusion of Practical Philantbeopy, to the faithful chronicing of all important advances in Philosophy, Science and Arts, and to the ndvoney and dissemination of whatever shall seem calculated to promote the Progress of the Human Kace through Knowledge and Virtue to Universal Happiness. It will habout to describe the conditioned and appear of the friends of Humanity and of Social Progress universally, without respect to creed, country, or condition.

try, or condition, e primary, positive and definite object of its labors will be to show that Human Hapt ness may be promoted. In onledge and Virtue in creased Vice, Missery, Waste and Want infinitely diminished, by a RE ORGANIZATION OF SOCIETY upon the principle of Association, or a combination of effort instead of the present system of isolated house bidds, with their discording Interests, Condition Efforts, and envised Communication I was become the property of the present system of isolated house bidds, with their discording Interests, Condition Efforts, and envised holds, with their discordant Interests. Condicting Efforts, and envious Competition. It will prove that INMESTRY can be enrobled, and rendered honorable and ATTRACTIVE, will educate the Elevation of the Laboring Classes, the Digasity of Man, and the practical extension of can Liberty and Rights. The principles of the System of Associate which 'The Future' will be devoted, will be fully explaine fended, and every objection to their efficiery and practicability not and fully obviated.

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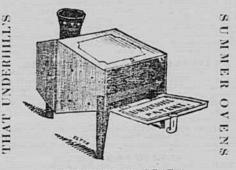
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